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273 the juice of a fern to "make the beer red," is fermented in wooden troughs from 5 to 6 feet (1.5 to 1.8 m.) long made of tree stumps hollowed out by burning and chopping, then closed at both ends with wax. To accelerate fermentation, the beverage is heated every 3d day with red-hot stones and then covered with pieces of bark.

COMMUNICATION

202 The *Caingang* leave messages in symbolic code for those who will follow the same path. A stick with honey indicates where a bees nest has been found; dolls and sticks represent a feast to which some group is being invited; an inclined stick shows the time of day at which some event took place; feathers scattered on the ground tell of a successful hunting party, etc. (Maniser, 1930, p. 790). Lozano (1873, 1:425) stated that to declare war, the *Guayaná* (i. e., the *Caingang*) stuck an arrow into a tree near a path followed by their enemies. [574] A circle of maize cobs on the ground or hanging from a tree was an invitation to a drinking bout.

RELIGION

771 776 **Religious beliefs.**—The *Aweikoma* conceive the world to be strongly animistic, peopled with ghosts (kupléng) and spirits (nggiyádin) of all sorts who dwell in trees, rocks, mountains, stars, winds, and in large and small animals. To meet a spirit is, as a rule, an ominous event. But spirits may be friendly and appear to a man to offer their aid. Those who are assisted in hunting by a guardian spirit share with it the game which they have killed. A man may even adopt a spirit child and place it in his wife's womb.

825 *Aweikoma-Caingang* share the widespread belief that all animals have "masters," that is to say, spirits that control and protect them. Such spirits are willing to give up some of their kin to satisfy men's needs, but are angered if people destroy them wantonly or if hunters refuse an animal "offered" to them.

756 **Shamanism.**—The *Caingang* shaman consults spirits at night, puffing his pipe until he is surrounded by a cloud of smoke. The spirits talk to him in long whistles and tell him where to find a favorable hunting ground or abundant honey. They may also reveal the outcome of an undertaking involving the band.

755 757 Shamans are also doctors, but this rule is less conspicuous among the *Caingang* than elsewhere and is even absent among the *Caingang* of Palmas and of São Paulo. Among the decadent *Aweikoma-Caingang*, observed by Henry (1941, p. 76), shamans only treated members of their immediate family and did not receive a fee for their cures. The shaman knows many magic remedies, generally herbs, the virtues

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of which have been revealed to him by some spirit. A certain grass, said to be the favorite food of tapirs, is endowed with great medicinal virtues. It is used not only to cure but also to prevent sickness (Henry, 1941, p. 83). Massages play a great part in therapeutics. Sometimes these are so violent that the practitioner steps on the patient's stomach. The skin is frequently rubbed with pulverized barks or plants before the treatment. Burning herbs are used therapeutically, particularly for wounds. A patient bitten by a snake is laid upon a slanting platform over a fire and given warm water to drink to make him vomit. Manizer (1930, p. 784) was impressed by the number of people whose heads, arms, or legs were swathed in *Philodendron* for therapeutic purposes. To lessen fatigue on a long walk, the Indians bandage their legs up to the hip with tight braids. (On *Caingang* medicine, see Paula Souza, 1918, pp. 730–753.)

Bloodletting, which is practiced with a flint flake or a piece of glass, is a common cure for many ailments. Like many Indians, the *Caingang* treat fever with cold baths. Breathing on the affected spot is a common means of assisting a suffering person. Wounds are sprinkled with pulverized jaborandy powder.

When illness is caused by the loss of the soul, the patient may recover if appropriate words are spoken to induce the soul to return. It is often promised food. If the shaman's diagnosis reveals that the disease has been brought about by invisible missiles shot by a spirit, the cure consists of extracting them with the mouth. This procedure, however, was observed only among the *Aweikoma-Caingang* of Santa Catarina.

Magic practices.—To drive clouds away, old women blow against the right hand and then wave it toward the clouds, spreading the fingers as if to disseminate their breath. When the *Aweikoma-Caingang* desire rain, they put their mouths to the water and blow. They take some in their hands and cry, as they throw it upward, "Look here! Do like this." (Henry, 1941, p. 94.) Ashes thrown into a river are expected to stop its rise.

Divining.—According to Lozano (1873, 1:427), *Guayaná* shamans drank maté in order to consult spirits. Answering questions put to them by their clients, the shamans always said, "The grass [maté] told me this or that." Among modern *Aweikoma*, a man may be requested to drink maté and to belch while he is asked questions. A strong belch is interpreted as "No" and a weak one as "Yes" (Henry, 1941, p. 86).

In order to know which animals will be killed and where they will be found, the *Aweikoma-Caingang* set fire to a heap of pine-wood charcoal. The size of the spark corresponds to an animal species and the place where it twinkles indicates where the game will be slain.

66

Ndili handed her some medicine, a pounded herb mixed with water, and she tried to force that between the child's lips; but it only trickled down its chin. Some of the women sought to help her by heating their hands over the fire and laying them on the baby.

When it seemed that the child must surely die, Waipó left camp to call the others of our hunting party, for when the ghost-souls are about they may take away the living; and the Kaingáng feel the need for each other's protection and "live piled up."

When I climbed into my hammock that night, there had been a lull in the weeping, but I was awakened several hours before dawn by the frantic keening of Waikomé. One by one, others joined her, and I knew then that the baby was dead. As I watched, the emotion gradually grew more intense; and some went to join the group mourning around the child. There was no play-acting here, no singling out of those whom relationship obliged to weep from those who could just look on. Those who were not affected kept aloof and performed their daily tasks, but those who felt an identification with the bereaved parents mourned with them. Ndili's second cousin sat with his arm around him and wept, but Ndili's brother seemed entirely unmoved and soon went off to get honey. At last, late in the morning, the parents took up their little bundle and went away, and the sound of their keening came back to us through the forest.

That day no one went hunting even though there was no meat in camp. Toward noon Waipó said to me, his voice intense with fear: "You'd better pack your things, because we're going away from here right away. We thought we would stay and kill another tapir, but the baby died; and now we have to move." Who knows what might have happened if they had remained? The ghost-soul of the baby might have taken someone along with it or the ghost-soul which had killed it might kill again. It really does the Kaingáng no good to flee from the ghost-soul, for although it has a tendency to lurk about the place where the bones of its dead body are buried, it also is nomadic like the Kaingáng and may dog their footsteps wherever they go.

If we think of death among ourselves and the demonstrations that accompany it among the less inhibited members of our own society; if we disregard for a moment the wild surroundings, the rhythmic keening, the fear of the ghost-soul, and even, perhaps, the useless medicine that was forced between the choking child's lips (although, Heaven knows, that too might be easily duplicated in our society), we cannot but see a striking resemblance between the grief of Waikomé and Ndili and the members of their group and similar displays in our own society. Among ourselves, anger is generally thrust into the background and often disappears entirely when grief is sincere, but among the Kaingáng it pervades the entire scene and manifests itself in an irritability that may easily become anger. It is

600 certain trees and the ripening of certain fruits.

802 These Indians count from one to five on the fingers of one hand, and continue up to ten on the other hand. They indicate other quantities with both hands.

757 They treat diseases with the juice of various plants, nearly always applied externally by means of rubbing and massage. Some organic products such as deer stomachs [buxo] etc. are also used [There is a Brazilian plant, Amaiova cryptocarpa, which is popularly called "deer stomach" (bucho de veado). As some of the information in this article may have been obtained second-hand, the above might be the result of erroneous interpretation. --Translator]

They have the habit of tightly binding up all painful body areas, not only in case of snake bite but of any disease as well.

323 They formerly used various objects of fired clay, such as pots
177 of different sizes and shapes and small vessels of varying form which they utilized to prepare and cook their food.

In the course of their later raids on civilized populations, however, they found similar utensils of iron and other metals [128] which they naturally came to prefer. As a result the art of ceramics declined sharply, especially following their contact with us. Prior to this contact, some of the older members of the tribe still made pottery.

821 It is obvious that they need a special clay for the manufacture
323 of these objects. They believe that rainbows point to deposits of this clay, and call them kuiron-ndouma--"pot arrows"--on account
[704] of this belief. They never buried their dead in earthen jars nor do they do so now, but dispose of the bodies in the manner described above.

852 Every year, toward the end of December or the beginning of January--during the lambang-uan season, at the height of our southern summer--they carry out important celebrations for the baptism of children.

273 The Botocudo prepare a drink for the occasion which they call
852 mdeg-ma. Its basic element is wild honey, and the preparation is a rather lengthy process. One moon before the event, the Indians have already started on various specialized tasks. The fathers of the children to be baptized are entrusted with the building of large troughs